



Braue Raleigh's outward figure heere you finde:
But the great worth and shrewdenesse of his minde
No tablet can containe; no paynters skill
Expresse; seeke that from his owne matchlesse quill,



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But the great worth and shrewdenesse of his minde
No tablet can containe; no paynters skill
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20642a

Handwritten signature

SIR
Walter Raleighs
INSTRVCTIONS
TO HIS
SONNE: and to
Posteritie.

pro. 10.

The second Edition,
Corrected and enlarged ac-
cording to the Authors
owne Coppy.



LONDON:
Printed for Benjamin Fisher,
dwelling in Aldersgate-street
at the Talbot. 1632.

Handwritten signature

Br
But
No
Exp



TO THE
READER.



*Anythings
seeme most
perfect, till
more perfect in the
same kinde doe ap-
pear.*

A 3

The Epistle

pear. This litle book
was lately publish'd,
as we then thought,
according to the tru
Copy of the Great
Authour. Such as
could have the op-
portunity to read it,
did not only approve
it, but iustly admire
it, and made us be-
leeve,

to the Reader.

leeve, That there
wanted nothing to
it, which is the very
essence of Perfection;
but they who had
seene the Original,
knew the contrary.
They found, that
there were in it, not
only divers omissions,
but some errors
A 4 also.

The Epistle

also. The omissions,
they thought, caused
too great a losse to
the Reader, and
the errors they took
for an unsufferable
wrong to so famous
an Author. It hath
therefore seem'd good
to the Wisdom and
Iustice of Authority

to

to the Reader.

to give order, That
in Lieu of the former
Copy, now discovered
to bee imperfect, this
perfect one should bee
thus published.

Here then thou
hast (gentle Reader)
those Instructions,
that have been
so

The Epistle, &c.

so much, & so long
desired by many,
though peculiarly
belōging but to one;
nor is there iniury
done hereby to him,
for whom alone they
were at first writ-
ten; for faithfull
Counsell, in matters
generall, is, among
many

to the Reader.

many others, the
chiefe of those Be-
nefits named by the
wise Romã, which
maybe communica-
ted to others, with-
out detrimēt either
to the Giver, or him
to whom it is parti-
cularly given. Here
thou hast them now
Perfected,

The Epistle, &c.

*Perfect, Compleat,
and most corrected;
for it is our desire,
and hath beene our
Care, that a Peece
so fairely drawne,
should be presented
to thy view pure,
without staine or
Blemish.*

B. F.



ST. WALTER
RALEIGH,
TO
His Sonne.

CHAP. I.

THere is no-
thing more
becōming
a wise man, then to
B make

make choyce of friends; for by them thou shalt be iudged what thou art: let them therefore bee wise and vertuous, and none of those that follow thee for gaine; but make election rather of thy Betters than thy Inferiours, shunning alwayes such as are poore & needy, for
if

if thou givest twēty
gifts, and refuse to
do the like but once
all that thou hast
done will bee lost,
and such men will
become thy mortal
Enemies: Take also
especiall care, that
thou never trust any
Friend, or Servant,
with any matter
that may indanger
thine estate ; for so

B 2 fhalt

shalt thou make thy
selfe a bond-slave to
him that thou trust-
est, & leave thy selfe
alwayes to his mer-
cy : And be sure of
this, thou shalt never
finde a friend in thy
yong yeares, whose
conditions, and qua-
lities will please
thee after thou com-
mest to more discre-
tion and iudgment;
and

and then all thou gi-
vest is lost, & al wher-
in thou shalt trust
such an one, will be
discovered. Such
therefore, as are thy
inferiors will follow
thee, but to eate thee
out, and when thou
leavest to feed them,
they will hate thee;
and such kinde of
men, if thou preserve
thy estate, will al-

wayes be had : And
if thy Friends be of
better quality then
thy selfe, thou maist
bee sure of two
things; the first, that
they will be more
carefull to keep thy
counsell, because
they have more to
loose thẽ thou hast:
the second, they wil
esteeme thee for thy
selfe, and not for
that

that which thou
doest possesse; but if
thou bee subject to
any great vanitie, or
ill (from which I
hope God wil blesse
thee) then therein
trust no mā; for eve-
ry mans folly ought
to be his greatest se-
cret. And although I
perswadethee to as-
sociate thy self with
thy betters, or at least
with thy

thy Peeres; yet remember alwaies that thou venter not thy estate with any of those great ones, that shal attempt unlawfull things, for such men labor for themselves, and not for thee; thou shalt be sure to part with them in the danger, but not in the honour; and to venture

ture a sure estate in
present, in hope of a
better in future, is
meere madnes: And
great men forget
such as have done
them service, when
they have obtained
what they would,
and will rather hate
thee for saying, thou
hast beene a meane
of their advance-
ment, then acknow-
ledge

ledge it. I could give thee a thousand examples, and I my selfe know it, and have tasted it, in all the course of my life; when thou shalt read and observe the stories of all nations, thou shalt finde innumerable examples of the like. Let thy love therefore be to the best, so long
as

as they do well; but
take heed that thou
love God, thy Coun-
trei, thy Prince, and
thine owne estate
before all others: for
the Fancies of men
change, and hee that
loves to day, hateth
to morrow; but
let Reason bee
thy Schoolemistris
which shall ever
guide thee aright.

CHAP. II.

CHAP. II.

THe next, and greatest care ought to be in choice of a Wife, and the onely danger therein is Beauty, by which all men in all Ages, wise and foolish, have beene betrayed. And though I know it vain to use Reasons, or Arguments

ments to dissuade
thee from being cap-
tivated therewith,
there being few or
none that ever resi-
sted that Witcherie;
yet I cannot omit to
warne thee, as of o-
ther things, which
maybe thy ruine and
destruction. For the
present time, it is
true, that every man
preferres his fantasie
in

in that Appetite before all other worldly desires, leaving the care of Honour, credit, and safety in respect thereof; But remēber, that though these affections doe not last, yet the bond of Marriage dureth to the end of thy life; and therefore better to be borne withall in a Mistris, then in
a

a wife; for when thy
humour shal change
thou art yet free to
chuse again (if thou
give thy selfe that
vaine liberty.) Re-
member, secondly,
that if thou marry
for Beauty, thou
bindest thy selfe for
all thy life for that
which perchance
will neither last nor
please thee one yeer;
and

and when thou hast
it, it will bee unto
thee of no price at
all, for the desire dy-
eth when it is attay-
ned, and the affecti-
on perisheth, when
it is satisfied. Re-
member when thou
wert a sucking Child,
that then thou did-
dest love thy Nurse,
and that thou wert
fond of her, after a
while

while thou didst
love thy dry Nurse,
and didst forget the
other, after that thou
didst also despise her;
so will it be with thee
in thy liking in elder
yeeres; and there-
fore, though thou
canst not forbear to
love, yet forbear to
linke, and after a
while thou shalt
find an alteration in
C thy

thy selfe, and see another far more pleasing then the first, second, or third love : yet I wish thee above all the rest, have care thou doest not marry an uncomely Woman for any respect ; for comelinesse in Children is riches, if nothing else be left them. And if thou have care for thy races

ces of Horses, and other beasts, value the shape and comelinesse of thy Children before alliances or riches: Have care therefore of both together, for if thou have a faire Wife, and a poore one, if thine owne estate bee not great, assure thy selfe that Love abideth not with want; for

C 2 shee

shee is the compani-
on of plenty and ho-
nour, for I never yet
knew a poore Wo-
man exceeding faire,
that was not made
dishonest by one or
other in the end.
This, **BERSHEBA**
taught her Sonne **SALOMON**; Favour is
deceitfull, and Beau-
ty is vanity: she saith
further, that a wise
WO-

woman over-seeth
the wayes of her
houſhold, and eateth
not the bread of idle-
neſſe. Have therefore
ever more care, that
thou be beloved of
thy wife, rather then
thy ſelfe beſotted on
her; and thou ſhalt
judge of her love by
theſe two obſervati-
ons: firſt, if thou per-
ceive ſhe have care of

C 3

thy

thy estate, and exercise her selfe therein; the other, if shee study to please thee, and be sweet unto thee in conversation without thy instruction, for Love needes no teaching nor precept: On the other-side, be not sower nor sterne to thy wife, for cruelty ingendereth no other thing

thing then hatred:
Let her have equall
part of thy Estate
whilest thou livest, if
thou finde her spa-
ring and honest; but
what thou givest af-
ter thy death, remē-
ber that thou givest
it to a stranger, and
most times to an e-
nemy, for he that shal
marry thy Wife will
despise thee, thy me-
C 4 mory,

mory, and thine, and
shall possesse the qui-
et of thy labours; the
fruit which thou hast
planted, enioy thy
love, and spend with
joy and ease what
thou hast spared, and
gotten with care, and
travell: Yet alwayes
remember, that thou
leave not thy Wife
to bee a shame un-
to thee after thou art
dead,

dead, but that shee
may live according
to thy estate; espe-
cially; if thou hast
few Children, and
them provided for.
But howsoever it
bee, or whatsoever
thou finde, leave thy
Wife no more then
of necessitie thou
must, but onely du-
ring her widdow-
hood; for if she love
again,

again, let her not enjoy her second love in the same Bed wherein shee loved thee, nor flye to future pleasures with those feathers which death hath pulled from thy wings; but leave thy estate to thy House and Children in which thou livest upon earth whilst it lasteth. To
con-

cōclude, Wives were
ordained to conti-
nue the generations
of Men, not to trans-
ferre them, & dimi-
nish them, either in
continuance, or abi-
litie; and therefore
thy house and estate
which liveth in thy
Sonne, & not in thy
Wife, is to be prefer-
red: Let thy time of
marriage bee in thy
yong

young, and strong
yeeres; for beleeve it,
ever the young Wife
betrayeth the old
Husband, and shee
that had thee not in
thy flower, will de-
spise thee in thy fall,
and thou shalt bee
unto her, but a capti-
vity and sorrow. Thy
best time will be to-
wards thirty, for as
the younger times
are

are unfit, either to
chuse or to governe
a Wife and family;
so if thou stay long,
thou shalt hardly see
the education of thy
Children, which be-
ing left to strangers,
are in effect lost, and
better were it to bee
unborne then ill
bred; for thereby thy
posterity shall either
perish, or remaine a
shame

shame to thy name,
and family. Further-
more, if it be late ere
thou take a Wife,
thou shalt spend the
prime & summer of
thy life with Harlots,
destroy thy health,
impoverish thy e-
state, and indanger
thy life ; and be sure
of this, that how ma-
ny Mistresses soever
thou hast, so many e-
nemies

nemies thou shalt
purchase to thy selfe,
for there never was
any such affection
which ended not in
hatred or disdain. Re-
member the saying
of *Salomon*, There is a
way which seemeth
right to a man, but
the issues thereof are
the wages of death:
for howsoever a lewd
woman please thee
for

for a time, thou wilt hate her in the end, and shee will study to destroy thee. If thou canst not abstaine from them in thy vaine & unbridled times, yet remember that thou sowest on the sands, and dost mingle thy vitall blood with corruption, and purchasest diseases, repentance, and

and hatred only. Be-
stow therefore thy
youth so, that thou
mayest have com-
fort to remember it
when it hath forsa-
ken thee, and not
sigh & grieve at the
account thereof whi-
lest thou art young,
thou wilt thinke
it will never have
an end; but behold,
the longest day hath
D his

his evening, and that thou shalt enjoy it but once, that it never turne againe, use it therefore as the Spring-time which soone departeth, and wherein thou oughtest to plant, and sow all provisions for a long and happy life.

CHAP.

CHAP. III.

TAke care thou
bee not made a
foole by flatter-
ers, for even the wi-
sest men are abused
by these. Know ther-
fore, that flatterers are
the worst kinde of
Traytors; for they wil
strengthen thy im-
perfections, encou-
rage thee in all evils,

correct thee in nothing ; but so shadow, and paint all thy vices and follies, as thou shalt never, by their will, discern evill from good, or vice from vertue. And because all Men are apt to flatter themselves, to entertaine the additions of other mens prayses is most perillous.

lous. Doe not therefore prayse thy selfe, except thou wilt be counted a vain-glorious foole; neither take delight in the praises of other men, except thou deserve it, & receive it from such as are worthy and honest, and will withall warne thee of thy faults; for flatterers have never any

vertue, they are ever
base, creeping, co-
wardly persons. A
flatterer, is said to be a
beast that b teth smi-
ling; it is said by *E/ay*,
in this manner; My
people, they that
praise thee seduce
thee, & disorder the
paths of thy feet; and
David desireth GOD
to cut out the tongue
of a flatterer. But it is
hard

hard to know them
from friends, so are
they obsequious, and
full of protestations;
for as a Wolfe resem-
bles a dog, so doth a
flatterer a friend. A
flatterer is compared
to an Ape, who be-
cause she cannot de-
fend the house like a
dog, labor as an Oxe,
or beare burdens as a
Horse, doth, there-

fore yet play trickes,
and provoke laughter : Thou mayest be
sure that he that will
in private tel thee thy
faults is thy friend,
for he adventureth thy
mislike, and doth ha-
zard thy hatred; for
there are few men
that can endure it, e-
very Mā for the most
part delighting in
selfe-praise, which is
one

one of the most universall follies which bewitcheth mankinde.

CHAP. IIII.

BE careful to avoid publike disputations at Feasts, or at Tables, amōgst cholerick or quarrellsome persons; and elchew evermore to bee acquainted.

quainted or familiar
with Ruffians, for
thou shalt bee in as
much danger in con-
tending with a brow-
ler in a private quar-
rell, as in a battell
wherin thou mayest
get honor to thy self,
& safety to thy Prince
and Countrey; but if
thou be once enga-
ged, carry thy selfe
bravly, that they may
feare

feare thee after, To
shun therefore private
fight, be wel advised
in thy words & beha-
viour, for honor and
shame is in the talke,
and the tongue of a
Man causeth him to
fal. lest not openly at
those that are simple,
but remember how
much thou art bound
to God who hath
made thee wiser! De-
fame

fame not any woman
publikely, though
thou know her to
bee evill; for those
that are faulty cannot
endure to bee taxed,
but will seeke to bee
avenged of thee, and
those that are not
guilty cannot endure
unjust reproach.
And as there is no-
thing more shame-
full and dishonest,
then

then to doe wrong,
so truth it selfe cut-
teth his Throat that
carrieth her publikly
in every place. Re-
member the divine
saying, **H**e that keep-
eth his mouth, keep-
eth his life. Do there-
fore right to all Men
where it may profit
them, and thou shalt
thereby get much
love, and forbear
to

to speake evil things
of Men though it be
true (if thou bee not
constrained) & there-
by thou shalt avoide
malice, and revenge.
Doe not accuse any
man of any crime, if
it be not to save thy
selfe, thy Prince, or
Countrie, for there is
nothing more disho-
norable (next to trea-
son it selfe) then to be
an

an accuser. Notwith-
standing I would not
have thee for any re-
spect loose thy re-
putation, or endure
publike disgrace; for
better it were not to
live then to live a co-
ward, if the offence
proceede not from
thy selfe; if it doe, it
shall be better to cō-
pound it upon good
termes, thē to hazard
thy

selfe, for if thou overcome thou art under the cruelty of the Law, if thou be overcome thou art dead, or dishonoured. If thou therefore contend, or discourse in argument, let it bee with wise and sober Men, of whom thou mayest learne by reasoning, and not with ignorant persons, for
thou

thou shalt thereby
instruct those that
will not thanke thee,
and utter what they
have learned from
thee, for their owne.
But if thou know
more than other
men, utter it when it
may doe thee honor,
and not in assemblies
of ignorant & com-
mon persons. Spea-
king much also is a
E signe

signe of vanity ; for
hee that is lavish in
words, is a niggard
in deeds, and as SA-
LOMON saith, The
mouth of a Wise
man is in his heart,
the heart of a Foole
is in his mouth, be-
cause what he know-
eth or thinketh, hee
uttereth : And by thy
words and discour-
ses, men will iudge
thee.

thee. For as SÖCRA-
T E S saith, Such as
thy words are, such
will thy affections
be esteemed; & such
will thy deeds as thy
affections, and such
thy life as thy deeds.
Therefore be advised
what thou dost dis-
course of, what thou
maintayneſt, whe-
ther touching Reli-
gion, State, or vani-
E 2 tie;

tie; for if thou erre in
the first, thou shalt
bee accounted pro-
phan, if in the second
dangerous, in the
third undiscreeet, and
foolish; He that can-
not refraine from
much speaking, is
like a City without
wals, and lesse paines
in the world a Man
cannot take then to
hold his tongue;
there-

therefore if thou observe
st this rule in all
assemblies thou shalt
seldome erre, re-
straine thy choller,
hearken much and
speake little; for the
tongue is the instru-
ment of the greatest
good, and greatest
evill that is done in
the world. Accord-
ing to SALOMON;
Life, and death are in

the power of the tongue: and as **EV-
RIPIDES** truly affirmeth, Every unbridled tongue in the end shall finde it selfe unfortunate; for in all that ever I observed in the course of worldly things, I ever found that mens fortunes are oftner made by their tongues than by their vertues,
and

more mens fortunes
overthrowne there-
by also, than by their
vices. And to con-
clude, all quarrels,
mischiefe, hatred,
and destruction ari-
seth from unadvised
speech, and in much
speech there are ma-
ny errours, out of
which thy enemies
shall euer take the
most dangerous ad.

vantage. And as
thou shalt be happy
if thou thy selfe ob-
servethese things, so
shall it be most pro-
fitable for thee to a-
voyd their Compa-
nies that erre in that
kind, & not to hear-
ken to tale-bearers, to
inquisitive persons,
and such as busie
themselves with o-
ther Mens estates,
that

that creepe into
houses as spyes to
learne newes which
concerne them not,
for assure thy selfe
such persons are
most base, and un-
worthy, and I never
knew any of them
prosper or respected
among worthy or
wise men. Take heed
also that thou be not
found a lier, for a ly-
ing

ing spirit is hatefull
both to G O D and
Man. A lyar is com-
monly a Coward,
for he dares not avow
truth; a liar is trusted
of no man, hee can
have no credit either
in publik nor privat;
and if there were no
more argumēts then
this, know that our
Lord in Saint IOHN
saith, That it is a vice
proper

proper to Satan, lying being opposite to the nature of God, which consisteth in truth, and the gaine of lying is nothing else but not to bee trusted of any, nor to bee beleevd when wee say the truth. It is sayd in the P R O-
V E R B S, that G O D hateth false lips, and he that speaketh lyes shall

shall perish. Thus thou maist see & find in all the bookes of God how odious, and contrary to GOD a lyar is, and for the world, beleeeve it, that it never did any Man good (except in the extremitie of saving life) for a lyar is of a base, unworthy, and cowardly spirit.

CHAP.

CHAP. V.

Amongst all o-
ther things of
the world, take
care of thy estate,
which thou shalt e-
ver preserve if thou
observe three things:
First, that thou know
what thou hast,
what every thing is
worth that thou
hast, and to see that
thou

2

thou art not wasted
by thy Servants and
Officers: The second
is, that thou never
spend any thing be-
fore thou have it,
for borrowing is the
canker, and death
of every Mans e-
state : The third is,
that thou suffer not
thy selfe to be woun-
ded for other Mens
faults, and scourged
for

3

for other mens of-
fences , which is, to
bee surety for ano-
ther , for thereby
millions of men
have beene begge-
red and destroyed
paying the recko-
ning of other Mens
ryot, and the charge
of other Mens folly,
and prodigality ; if
thou smart, smart
for thine owne sins,
and

and above all things
be not made an Asse
to carry the burdens
of other Men. If thy
friends desire thee to
bee his surety, give
him a part of what
thou hast to spare, if
hee presse thee far-
ther, hee is not thy
friend at all, for
friendship rather
chooseth harme to it
selfe then offereth it :
If

If thou be bound for
a stranger, thou art a
foole; if for a Mer-
chant, thou puttest
thy estate to learne
to swimme; If for a
Churchman, he hath
no inheritance; if for
a Lawyer, hee will
finde an evasion by a
syllable, or word, to
abuse thee; if for a
poore Man, thou
must pay it thy selfe;
F if

if for a rich man, it
needs not; therefore
from Suretiship, as
from a Manslayer, or
enchanter, blesse thy
selfe, for the best pro-
fit, and returne will
be this, that if thou
force him for whom
thou art bound to
pay it himselfe, hee
will become thy ene-
my, if thou use to
pay it thy selfe, thou
wilt

wilt be a begger, and
beleue thy Father
in this, and print it
in thy thought, that
what vertue soever
thou hast, bee it ne-
ver so manifold, if
thou be poore with-
all, thou, and thy
qualities shall be de-
spised : Besides, Po-
verty is oftentimes sent
as a curse of God it
is a shame amongst

Men, an imprisonment of the mind, a vexation of everie worthy spirit; thou shalt neither helpe thy selfe nor others, thou shalt drowne in thee all thy vertues, having no meanes to shew them, thou shalt bee a burthen, and an Eye-sore to thy friends, everie Man will feare thy
Com.

Company, thou shalt
bee driven basely to
begge, and depend
on others, to flatter
unworthy Men, to
make dishonest
shifts; and to con-
clude, poverty pro-
vokes a man to doe
infamous and dete-
sted deedes: Let no
vanity therefore, or
perswasion draw
thee to that worst

of worldly miseries.
If thou be rich, it will
give thee pleasure in
health, comfort in
sicknesse, keepe thy
mind and body free,
save thee from ma-
ny perils, relieve thee
in thy elder yeares, re-
lieve the poore, and
thy honest Friends,
and give meanes to
thy posterity to live,
and defend them-
selves,

selves, and thine own
same where it is said
in the Proverbs, that
he shall bee sore vex-
ed that is surety for a
stranger, and he that
hateth suretiship is
sure; it is further said,
the poore is hated e-
ven of his owne
neighbor, but the rich
have many Friends.
Lend not to him that
is mightier then thy

F 4 selfe,

leste, for if thou lendest him count it but lost; bee not surety above thy power, for if thou be surety, thinketo pay it,

CHAP. VI.

LEt thy servants be such as thou mayest command, and enter-tayne none about thee

thee but yeomen, to
whom thou givest
wages ; for those
that will serve thee
without thy hire wil
cost thee treble as
much as they that
know their fare : If
thou trust any Ser-
vant with thy purse,
bee sure thou take
his account ere thou
sleepe, for if thou put
it off, thou wilt then
after-

afterwards for tediousnesse neglect it, I my selfe haue lost thereby more than I am worth. And whatsoever thy servant gaineth thereby hee will never thanke thee, but laugh thy simplicity to scorne; and besides, it is the way to make thy servants theeves, which else would be honest

CHAP.

CHAP. VII.

EXceed not in the
humor of ragges
and Bravery, for
these wil soone ware
out of fashion, but
Money in thy purse
will ever be in fashi-
on, and no man is e-
steemed for gay Gar-
ments, but by Fooles
and women.

CHAP.

CAHP. VIII.

ON the other
side, take heed
that thou seek
not riches basely, nor
attaine them by evill
meanes, destroy no
Man for his wealth,
nor take any thing
from the poore, for
the cry and com-
plaint thereof will
pierce

pierce the Heavens.
And it is most detestable before God,
and most dishonourable before worthy
Men, to wrest any thing from the needie
and labouring Soule. God will never prosper thee
in ought, if thou offend therein: But use
thy poore neighbours, and Tennants
well,

well, pine not them,
and their Children,
to adde superfluity,
and needlesse expen-
ces to thy selfe. Hee
that hath pittie on an-
other mans sorrows
shall bee free from it
himselfe, and hee
that delighteth in, &
scorneth the miserie
of another, shall one
time or other fall
into it himselfe. Re-
mem-

member this pre-
cept, hee that hath
mercy on the poore,
lendeth unto the
Lord, and the Lord
wil recompence him
what he hath given.
I do not understand
those for poor, which
are vagabonds, and
beggars, but those
that labour to live,
such as are old, and
cannot travell, such
poore

poore widdowes
and fatherlesse Chil-
dren as are ordered
to bee relieved, and
the poore Tennants
that travell to pay
their Rents, and are
driven to poverty by
mischance, and not
by riot or carelesse
expences ; on such
have thou compas-
sion, and God will
blesse thee for it.

Make

Make not the hungry Soul sorrowfull, deferre not the guilt of the needy, for if hee curse thee in the bitterness of his soule, his prayer shal be heard of him that made him.

G

CHAP.

CHAP. IX.

TAke especial
care that thou
delight not in
Wine, for there neuer
was any man that
came to honour or
preferment that lo-
ved it; for it transfor-
meth a man into
a Beast, decayeth
health, poisoneth the
breath, destroyeth
natu-

naturall heat, brings
a mans stomacke to
an artificiall heat, de-
formeth the face, rot-
teth the teeth; and to
conclude, maketh a
man contemptible,
soone old, and despi-
sed of all wise and
worthy men; hated
in thy servants, in thy
selfe, and Compani-
ons; for it is a be-
witching and infecti-

G 2

ous

ous vice. And remember my words; that it were better for a man to be subject to any vice than to it, for all other vanities and finnes are recovered, but a Drunkard will never shake off the delight of beastinesse, for the longer it possesseth a man, the more hee will delight

light in it; and the
elder hee groweth,
the more hee shall be
subject to it; for it
dulleth the spirits,
and destroyeth the
Body, as Ivy doth
the old Tree; or as
the worrne that in-
gendreth in the ker-
nell of the Nutt.
Take heede there-
fore that such a cure-
lesse Cankar possesse

G 3

not

not thy youth, nor
such a beastly infe-
ction thy old age; for
then shall all thy life
be but as the life of a
beast, and after thy
death thou shalt on-
ly leave a shamefull
infamy to thy poste-
rity, who shall study
to forget that such a
one was their Father.
Anacharfis saith, The
first draught serueth
for

for health, the second
for pleasure, the third
for shame, the fourth
for madnesse, but in
youth there is not so
much as one draught
permitted, for it put-
teth fire to fire, and
wasteth the naturall
heat and seed of ge-
neration. And there-
fore except thou de-
sire to hasten thine
end, take this for a

G 4 gene-

generall rule, that
thou never adde an
artificiall heat to thy
body by Wine or
Spice, until thou find
that time hath decai-
ed thy naturall heat,
and the sooner thou
beginnest to helpe
nature, the sooner
shee will forsake
thee, and trust al-
together to Art,
who have misfor-
tune

tune, saith S A L O-
MON, who have for-
row, and griefe, who
have trouble with-
out fighting, stripes
without cause, and
faintnesse of eyes,
even they that sit at
Wine, and straine
themselves to emp-
tie Cuppes: PLINY
saith, Wine maketh
the hand quivering,
the eyes waterie, the
night

night unquiet, lewd
dreames, a stinking
breath in the mor-
ning, and an utter
forgetfulnesse of all
things. Whosoever
loueth Wine, shall
not be trusted of a-
ny man, for hee can-
not keepe a secret;
Wine maketh a man
not only a beast, but
a mad man, and if
thou love it, thy
owne

owne Wife, thy Children, and thy Friends will despise thee: In drinke men care not what they say, what offence they giue, they forget comelinesse, commit disorders; and to conclude, offend all vertuous and honest Company, and God most of all; to whom wee daily pray for health

health, and a life free from paine, and yet by drunkennesse, and gluttony (which is the drunkennesse of feeding) wee draw on, saith **HESIOD**, a swift, hastie, untimely, cruell, and an infamous old age. And Saint **AVSTEN** describeth drunkennes in this manner:

Ebrie-

*Ebrietas est blandus
Demon, dulce vene-
num, suave peccatum;
quam, qui habet, seip-
sum non habet; quam,
qui facit, peccatum non
facit, sed ipse est pecca-
tum.*

Drunkennesse is a
flattering Deuill, a
sweet poyson, a plea-
sant sin; which who-
soever hath, hath not
himself; which who-
foe-

foeuer doth commit,
doth not commit
sin, but he himselfe
wholly is sinne.

Innocentius saith,
Quid turpius ebrioso
cui fætor in ore, tremor
in corpore, qui promit
stulta, promit occulta,
cui mens alienatur, fa-
cies transformatur;
nullum secretum ubi
regnat ebrietas, et quid
non aliud designat mas-
lum;

*lum ; fecundi calices
quem non fecere deser-
tum.*

What is filthier
than a drunken man,
to whom there is
stinke in the mouth,
trembling in the bo-
dy ; which uttereth
foolish things, & re-
vealeth secret things,
whose minde is ali-
enate, and face trans-
formed. & hom have
not

not plentiful cups
made Eloquent and
talking.

When Diogenes
saw a House to bee
sold, whereof the
owner was given to
drinke, I thought at
the last, quoth Dioge-
nes, hee would spue
out a whole house;
*Sciebam, inquit, quod
domus tandem evo-
meret.*

CHAP.

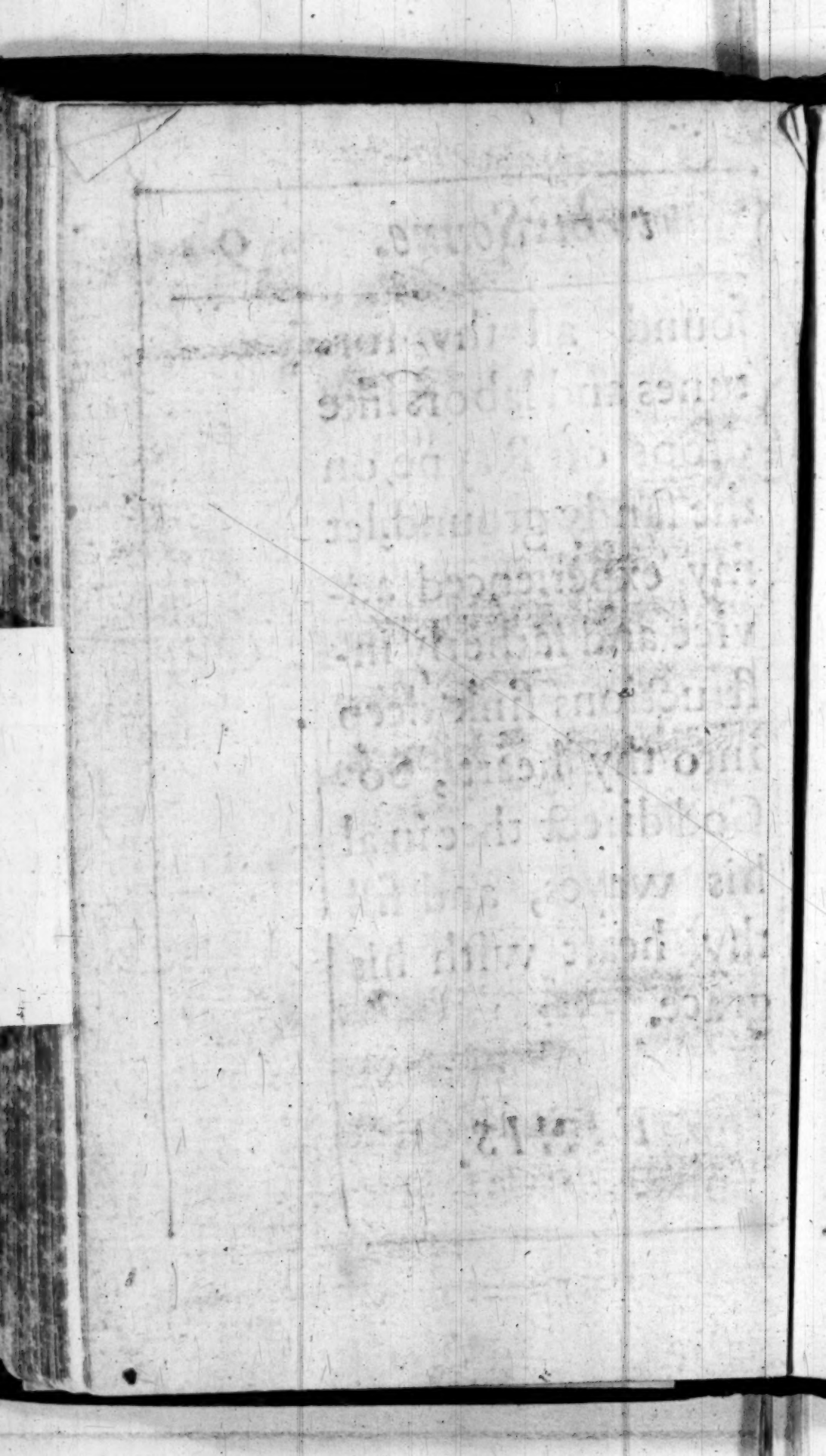
CHAP. X.

NOW for
the world, I
know it too
well to perswade
thee to dive into the
practiles thereof, ra-
ther stand upon
thine owne guard a-
gainst all that tempt
thee thereunto, or
may practise upon
thee in thy Consci-
ence,

ence, thy reputati-
on, or thy Purse; re-
solve that no man
is wise or safe, but he
that is honest. Serve
God, let him be the
Author of all thy
actions, commend
all thy endeavours to
him that must either
wither or prosper
them, please him
with prayer, lest if
he frowne, hee con-
found

found all thy fortunes and labors like drops of Rayne on the sandy ground, let my experienced advice and fatherly instructions sink deep into thy heart, So. God direct thee in all his wayes, and fill thy heart with his grace.

FINIS.



The dutifull
ADVICE
of a loving
SONNE

To his aged
FATHER.



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